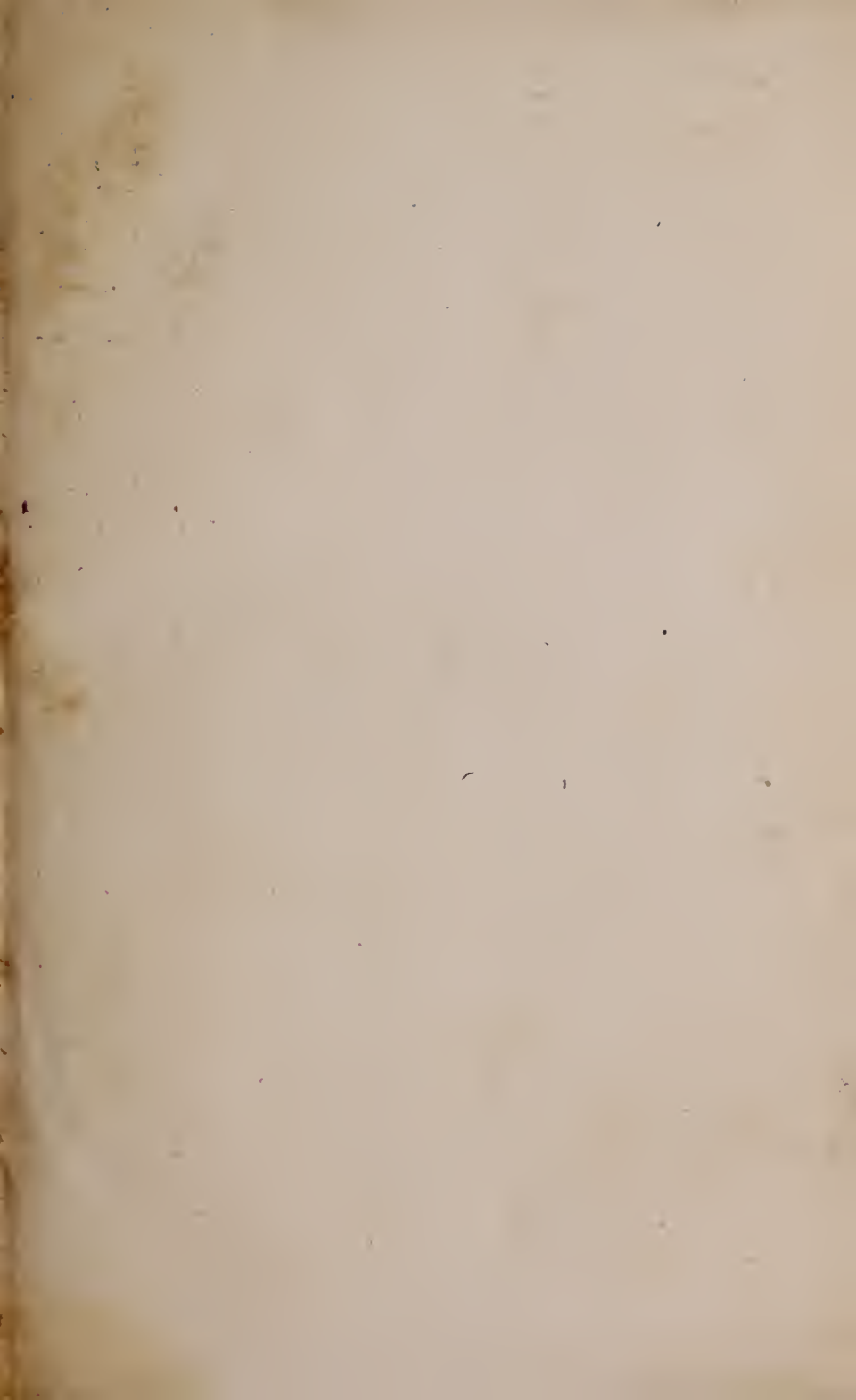




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THE
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AND
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VOL. 23, 1847.

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1847.

THE HISTORY OF THE

ROYAL SOCIETY

OF LONDON

FROM 1660 TO 1700

BY JOHN DE LAET, ESQ.

LONDON

1700

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TO THE

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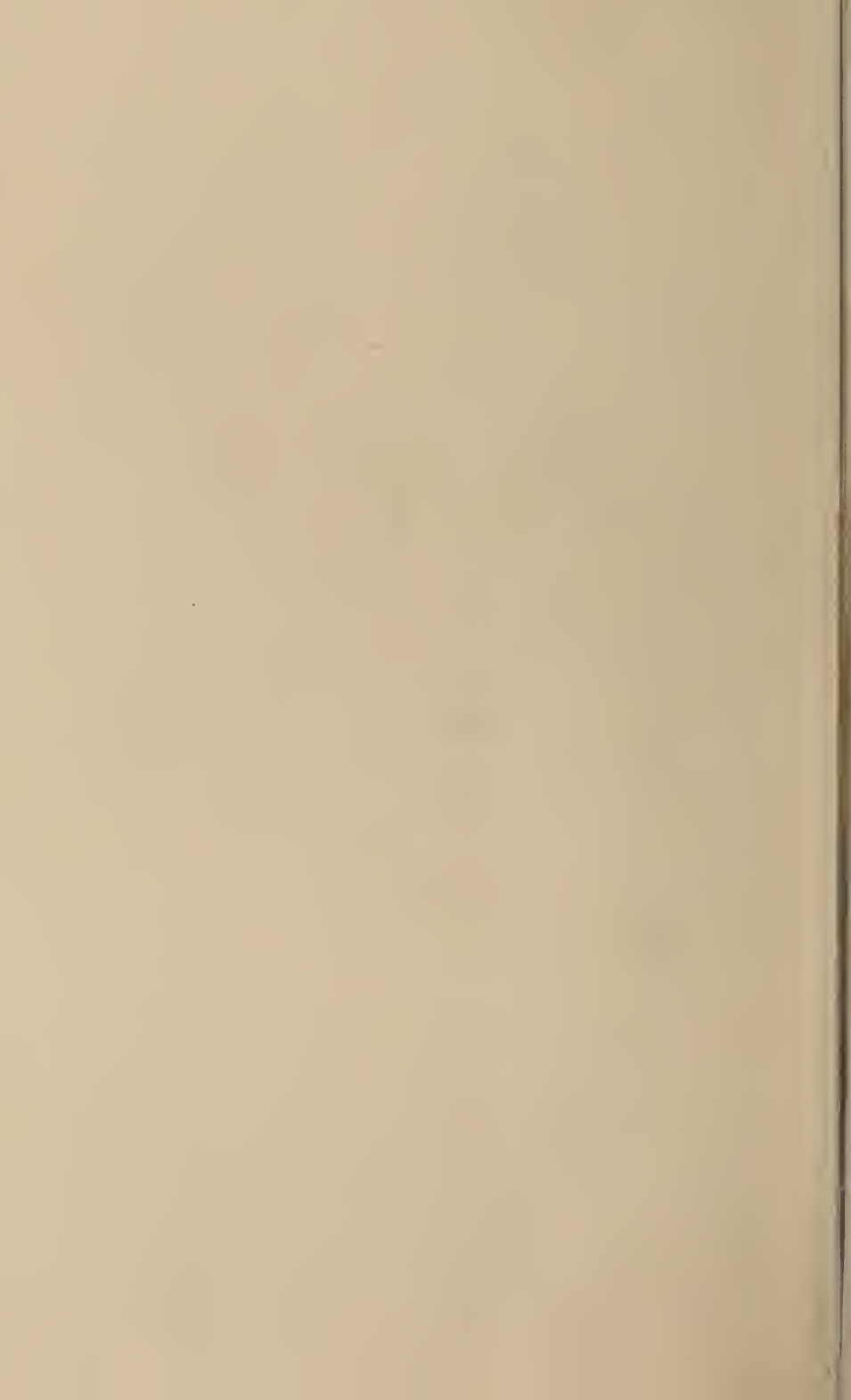
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VOL. XXIII.]

WASHINGTON, NOVEMBER, 1847.

[No. 11.

The claims of Africa on the Christian World to send her the Gospel.

SUCH is the title of a most excellent discourse by the Rev. D. L. CARROLL, D. D. It forms one of a volume of sermons which he has just published. From a former volume we extracted one on "the *Slave Trade*," which our readers will remember. We now give to our friends another treat in this discourse. We think none can read it without feeling the force of its appeals, and being struck with the strength of its arguments.

We would take this occasion to commend the volume from which it is taken, hoping that it may have a wide circulation, feeling assured that none can read it without being made better by it.

SERMON.

"And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations."—
MATT. XXIV. 14.

THE genius of the Gospel is essentially *diffusive*. It is adapted, and was designed to be the religion of man. And if any future event can be rendered absolutely certain, it is the ultimate spread and intelligible proclamation of the Gospel to

the whole world. Independent of express prediction, this might be argued from the *adaptation* of the Gospel to the condition of the entire human race, and *the kind of witness* it is intended to bear for God to the whole world. Its ample provisions are suited to the wants of all, and sufficiently munificent to meet the *direst* exigencies of ruined human nature every where. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save" the chief of sinners. He is "the Lamb of God who taketh away the sins of the world." His atoning blood cleanseth from all unrighteousness. His power and grace are illimitable. His divine compassion impartial. The administration of the Holy Spirit, which applies the purchased redemption, is sufficient and glorious, adapted to gather all nations under its unseen, yet almighty energies. The change of moral character which the Gospel effects—the tragic woes which it relieves—the joys it confers, and the hopes it inspires, are equally interesting to fallen human nature, in every variety of physical condition, or in any possible locality on the face of the globe. Why then should it not be preached in all

the world? It is equally "*glad tidings*" to all nations and kindreds, and tongues, and people under Heaven. Its very nature includes its prospective universality. And if God has made nothing in vain, then has he not given the Gospel this character of amplitude and universal adaptedness to the whole lost race of man, without the design that it shall yet be preached in *all* the world. This design is equally evident also from *the kind* of testimony or witness for God which the Gospel is adapted to bear. It glorifies his eternal love for the lost and the guilty. It testifies to his infinite compassion for self-destroyed man. It shows at what a sacrifice he provided redemption for the ruined and the hopeless. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The atonement, which is the great central fact in this Gospel of the kingdom, testifies most impressively to God's ineffable abhorrence of sin, his determination to punish it, and to sustain inviolate his righteous law, and promote the interests of holiness in his empire, while at the same time it shows a mercy that yearns and stoops by an expedient so grand and awful, to save the miserable dying sinner. Now, if it be important that this august disclosure of God's character in the Gospel be made to any, is it not equally important that ultimately it should be made to *all* of the human race? If this witness which the Gospel bears to the eternal love of God in the gift of his Son—to his holiness, justice, and truth—to his compassion for the guilty and miserable—to the provisions he has made for their rescue from all the woes of their apostacy, and their elevation to all the joys and exalted destinies of the redeemed in Heaven

—if it be important that such a testimony should be borne for God to any nation under Heaven, is it not equally important that it should be borne in behalf of their common Sovereign and Proprietor, to *ALL* nations? Yea, obviously. And to put it beyond the pale of doubt or controversy, the truth of God stands pledged in the prediction of our text, that "this Gospel of the kingdom shall be preached in *all* the world, for a witness unto *all* nations." Now as God has indicated his purpose to accomplish this stupendous result, mainly by human instrumentality, and as the command to go into *all* the world and preach the Gospel to *every* creature, rests imperatively on the church at present, it becomes us to look carefully over the whole field, and see if any considerable portion of it has hitherto been almost entirely neglected.

With the moral map of this apostate world, in its lights and shadows of life and death before us, let us fix our eye on the vast continent of Africa, and survey with Christian compassion its "horror of great darkness!" It shall be the object of this discourse to direct your attention to this portion of the globe as a field for Christian missions—a part of the "whole world," where "this Gospel of the kingdom" is *yet to be* preached. That Africa has claims upon the sympathies, the charities, the prayers, and evangelical efforts of Christendom, will be manifest from the following considerations:

I. I need hardly remark that *Africa is a large part of that world which the Saviour died to redeem*. It constitutes about one-fifth of the habitable surface of our earth. Portions of it are richly blest with the munificent gifts of a bounteous Providence teeming with the luxuriant products of a tropical climate, and capable of sustaining a dense popu-

lation, with all the physical resources necessary to an advanced state of civilization. The number of its inhabitants has been variously estimated from one hundred to one hundred and twenty, and even to one hundred and sixty millions!

By some it is thought that that continent embraces nearly one-fifth of the entire population of this guilty world. If these estimates only approximate the actual number, or if they considerably exceed it, in either case the fact of a large population is established. One hundred and twenty, or one hundred and sixty millions of accountable, immortal spirits, revolted from God—ruined by sin—under sentence of condemnation—the wrath of God abiding upon them—the gloom and the woes of the apostasy their sad inheritance, and yet not excluded by any arbitrary decree from the compassion of that God who hath made us all of one blood, and with whom there is no respect of persons, nor from the universality of the calls and offers of that Gospel of the kingdom which *shall* yet be preached in all the world, as a witness unto all nations. Is not Africa then a part, and a *large* part of that world for which God gave his only begotten Son, and which Christ died to redeem? Has it not righteous claims on the expansive and impartial charity of Christendom? By what rule shall India, and China, and the South Sea Islands engross so much sympathy, receive so much of life, labor, prayer, liberal contributions, and persevering evangelical effort, while bleeding Africa is well nigh excluded? Is it not time for the Christian world to awake to her long deferred claims? Is it not high time that the angel, having the everlasting Gospel to preach to all nations, should have his flight directed to that land of overspreading darkness, and

that his trumpet should at last be heard above the blast of the war-horn, breaking the silence of spiritual death that has reigned for so many centuries there!

II. *The very darkness and deep degradation of Africa specially claim Christian effort in her behalf.* Comparatively little is known of the moral condition of the interior of this benighted continent. Commerce and the slave trade have given us some fearful disclosures of the state of the native tribes on the western coast. The following is no exaggerated picture of their condition, previously to the meliorating influence exerted on them by Christian colonies:

“At our earliest dates, the natives were idolaters of the grossest kind, polygamists, slave-holders, slave-traders, kidnappers, offerers of human sacrifices, and some of them cannibals. For four centuries, or five, if we receive the French account, they have been in habits of constant intercourse with the most profligate, the most licentious, the most rapacious, and in every respect the vilest and most corrupting classes of men to be found in the civilized world,—with slave traders, most of whom were pirates in every thing but courage, and many of whom committed piracy whenever they dared—and with pirates in the fullest sense of the word. By this intercourse, the natives were constantly stimulated to crimes of the deepest dye, and thoroughly trained to all the vices of civilization which savages are capable of learning. During the most fearful predominance of undisguised piracy, from 1688 to 1730, their demoralization went on, especially upon the Windward Coast, more rapidly than ever before, and became so intense, that it was impossible to maintain trading houses on shore; so that, on this account, as

we are expressly informed, in 1730, there was not a single European factory on that whole coast. Trade was then carried on by ships passing along the coast, and stopping wherever the natives kindled a fire as a signal for traffic. And this continued to be the usual mode of intercourse on that coast, when the British Parliament, in 1791, began to collect evidence concerning the slave trade."

About twenty-five years ago the lamented Ashmun, from his own personal observation, gives the following graphic and appalling sketch of the condition of that portion of the western coast, now called Liberia :

"The two slaving stations of Cape Mount and Cape Mesurado have, for several ages, desolated of every thing valuable the intervening very fertile and beautiful tract of country. The forests have remained untouched, all moral virtue has been extinguished in the people, and their industry annihilated, by this one ruinous cause. Polygamy and domestic slavery, it is well known, are as universal as the scanty means of the people will permit. And a licentiousness of practice which none—not the worst part of any civilized community on earth—can parallel, gives a hellish consummation to the frightful deformity imparted by sin to the moral aspect of these tribes."

The superstitions and idolatry of the natives are of the most gross, degrading, and revolting kind. They believe in witchcraft, and are haunted with agitating apprehensions and terrors respecting a mysterious, unseen, and yet irresistible power of evil to health and life, wielded by the charm and incantation of others. They worship sharks and snakes, and the horrid *fetish-tree* or *Devil-bush*, and have numerous sottish rites, and cruel and sanguinary or-

gies. And when under the galling burden of this system, life at last is worn out, its close is often signaled by a burial of the dead fraught with atrocious barbarity and tragic horrors. Indeed, the ceremony of sepulture is generally the true index of the degree of civilization, and the state of morals amongst a people. The following description of an African funeral was given by one who personally witnessed the scene which he portrays, and the credibility of which is amply confirmed by the testimony of others who have witnessed similar and even more shocking scenes :

"The captain or chief of a village dying of a hard drinking bout of brandy, the cries of his wives immediately spread the news through the town. All the women ran there and howled like furies. The favorite wife distinguished herself by her grief, and not without cause. She was watched by the other women to prevent her escape. The Marbut, or priest, examined the body and pronounced the death natural—not the effect of witchcraft. Then followed washing the body, and carrying it in procession through the village, with tearing of the hair, howling, and other frantic expressions of grief. During this, the Marbut made a grave, deep, and large enough to hold two bodies. He also stripped and skinned a goat. The pluck served to make a ragout, of which he and the assistants ate. He also caused the favorite wife to eat some, who had no great inclination to taste it, knowing it was to be her last. She ate some, however, and during this repast, the body of the goat was divided in small pieces, broiled and eaten. The lamentations began again ; and when the Marbut thought it was time to end the ceremony, he took the favorite wife by the arms, and delivered her to two stout ne-

groes. These seizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breast. Then, holding each other with their hands on their shoulders, they stamped with their feet on the piece of wood, till they had broken the woman's breast. Having thus at least half despatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately the cries ceasing, a quick silence succeeded the noise, and every one retired home as quietly as if nothing had happened."

Now this is by no means an extreme case; as the individual who died in this instance was but a petty civil functionary, and therefore, according to usage it was not necessary that so great a display should be made as though he had held a more exalted office. Authentic history records that on the death of one of the kings of the Aikims, (a tribe located not far from the British colony of Sierra Leone,) his people sacrificed at his tomb *his prime minister, three hundred and thirty-six of his wives* and upwards of ONE THOUSAND of his slaves!! The object of this wholesale immolation of human beings was, that the king might be furnished with a *suitable retinue*—one befitting *royalty*—in the future world, on which he had entered.

The most horrible fact in these funeral sacrifices, is, that *the victims*

are buried alive, their limbs being all broken, and they thrown into open graves, where they linger in great agony through the period of the dances, processions, and music around them, which forms part of the ceremony, and sometimes continue during the whole of two days!!* Such is a faint sketch of the darkness of Africa, unhappy, almost unpitied, Africa. Now, does this dense gloom of pagan night that shrouds her and these demons of pagan superstition that prowl beneath its starless canopy, deter from Christian effort in her behalf? No. "The whole need not a physician, but they that are sick." Her sombre shadows have a silent eloquence, more powerful than words, that calls imperiously for effort to shed upon them the light of life. To the pure and piercing vision of a Saviour's omniscience, *every* part of this guilty world once looked more dark and dismal than does Africa now to the Christian's eye. But this stayed not his embassy of love. Yearning with infinite compassion, he made his cheerful advent amidst the gloom, and became "the light of the world." The gross darkness which covered all people, proved only a more powerful incentive to his active pity. And so the unbroken cloud of Africa's paganism and superstition, the barriers of ignorance, and the great gulfs which separate her hapless children from civilization, science, and Christianity, make an irresistible appeal to our sympathies, and demand our faith, patience, prayer,

*It is estimated that there are from *thirty to fifty millions* of slaves in Africa, all of whose lives are at the mercy of their owners, and any of whom may share the fate of those just described, should they happen to belong even to a petty captain or chief of a village. This, surely is the most direful form of slavery. Would it not be well for some of our prominent Christian philanthropists to turn their attention to *slavery* in Africa, and ask themselves before God and conscience, how much their zeal has done, or how much they have prayed or purposed to do, for the abolition of this system of slavery, fraught as it is, with a thousandfold more horrors, and embracing from ten to twenty times more in numbers, than the system which has hitherto exhausted all their energies and resources of head, heart, and pocket.

hope, liberality, and persevering exertions for the regeneration of that ill-starred continent.

III. *The wrongs and ills which its inhabitants have suffered from the civilized world, demand no less redress than sending the Gospel to Africa.*

For centuries the history of the African race has been one of mournful and tragic interest, and their sad destinies a profound mystery, in the righteous providence of God over the world. The slave trade, with all its direct and collateral miseries and devastations, with its fiendish rapacity, piracy, and enormous vices, has been plied on the devoted inhabitants of Africa with an industry that has never tired nor paused, and a cruel cupidity that has never relented, for the last four or five hundred years. Millions of her unoffending children have been torn from her bosom amidst circumstances that give to separation its most poignant agony. They have been made the servants of servants in every land of their dispersion. Doomed to returnless exile, and bound to perpetual servitude, they have worn out their lives in unrequited toil, in an unwearyed and joyless industry, for the interests of those who originally stole them, and the accomplices who imposed on them the galling and permanent bonds of their slavery. Nor do the millions exiled, dispersed, and hopelessly enslaved for life, form the only figures in the dark picture of Africa's wrongs and ills. To say nothing of the inconceivable horrors of "the middle passage" in the slave ships, the enormous mortality and maddening suicide of the victims on their pathway over the deep to the land of their bondage, yet the very mode of obtaining slaves in Africa, presents an aggregation of hellish outrages upon human nature, which no language can adequately portray. To assist you

in approaching towards some just conceptions of the egregious wrongs and injuries inflicted by this infernal traffic, I will now give you a description, written by an eye witness, of the manner of obtaining slaves to meet a certain demand in the market. The writer remarks:

"The following incident I relate, not for its singularity, for similar events take place, perhaps, every month in the year; but because it has fallen under my own observation, and I can vouch for its authenticity. King Boatswain received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honor to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking round on the peaceable tribes about him, for his victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of night, accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult, man and woman, was murdered; very young children generally shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman."

I know, that by a law of mind, great local distance diminishes our sympathy and interest in the most appalling events that occur in the history of suffering humanity. But let us divest the scene just described of distance, and bring it home in our imaginings to one of our neighboring villages. Let us also divest it of distance in time, and suppose ourselves standing the next morning the actual spectators of the results

of the horrid tragedy enacted there the night before! What would be our impressions? And did we associate similar events as occurring in other villages and hamlets throughout our country, perhaps, every month in the year, how *appalling* would *our own existence itself* become to us in such circumstances!! Now, all these wrongs and outrages above described, are not the less real and grievous, the suffering has no less of depth and intensity, because their locality lies beyond the Atlantic in the land of the palm tree, and the sufferers are distinguished from us by the hues of their skin.

It deserves special notice here, also, that most of those savage, sanguinary, and exterminating wars waged under various pretexts on each other by the native tribes, are, in fact, excited by the desire of obtaining slaves for the market. When you add to this, the introduction of intoxicating drinks by the slave traders, their example of beastly licentiousness, the teaching of all the most intense vices of a corrupt civilization which savages could learn, and the constant stimulus which their intercourse with them, brought upon the worst passions of barbarous human nature, you have a picture of wrongs and ills unparalleled in the annals of our world! And *who* has inflicted this outrageous and overgrown aggregate of injuries on Africa? Professedly *Christian nations!* Yes, the Lion of Great Britain, and the Eagle of America, formerly crouching and perching over the deck of the slave ships, as they bore away Africa's sons and daughters to hopeless bondage. Does not Christendom owe a mighty debt to that despoiled, bereaved land? Like Rachel weeping for her children, and refusing to be comforted, because they are not; does not Africa's voice of lamentation cry to Heaven

against the civilized world, and call upon our common humanity for redress? Now, what adequate reparation can we make for wrongs, violence, and havoc of centuries, without parallel, and in some respects irretrievable? The act of tardy justice in making sound and stringent laws against the slave trade, and in placing armed squadrons on the coast to suppress this unnatural and inhuman commerce in souls, is no competent requital for the enormous evils inflicted on Africa, nor does it form the efficient instrumentality by which those evils are ultimately to be removed. No. We must send her "the glorious Gospel of the blessed God." *This is the redress* which the eloquence of Africa's wo pleads for, and claims at our hands. It is the only adequate, infallible remedy, for the gigantic evils under which she groans. Experiment is beginning to teach this obvious, but hitherto overlooked, truth. The British Parliament has been petitioned to discontinue an armed force for the suppression of the slave trade, on the ground that the evils of the traffic have been greatly increased by it, while it is well known that the number of slaves annually shipped has not been diminished. Captain Harris, an intelligent English officer, extensively travelled in Africa, was sent there, specially commissioned by the British Government, to investigate the matter, and report the best method of extinguishing the slave trade. The conclusion which he has drawn from his personal knowledge and extensive observations on this subject, is, that the slave trade can never be suppressed *while the barbarous and pagan spirit of Africa herself is in favor of it.* The only remedy that he thinks adapted to remove this evil permanently, is the civilization and *Christianization of Africa her-*

self. Armed squadrons, therefore, have no tendency to promote so great a civil and moral transformation on Africa, as are here contemplated. The Christian philosopher needs not to be informed that the combined armadas of the world can never cure this, nor any other of the giant crimes and woes of the apostacy. We must take Heaven's infallible panacea, "*this Gospel of the kingdom,*" in all its benign and blessed influences on man's mortal and immortal interests and destinies. This is Africa's only hope of a radical remedy, as it is that of all the rest of the world that lieth in wickedness. It is a growing conviction, even in religious minds, that if Africa is to be saved from the perpetual desolations of slavery and the slave trade, it must be by pervading her with the institutions of civilization and Christianity.

Let the Christian world, then, awake and put forth an earnest, persevering effort to cancel some of its guilt in heretofore afflicting Africa, by sending to her the glorious Gospel in its divine power, to pull down the strong holds of sin and Satan, and in its sweet, assuaging influence on the barbarous passions of human nature, calming and purifying the fountains of domestic, social, and political life, till

"Lions and beasts of savage name
Put on the nature of the lamb."

IV. *The long neglect of the Christian world to do any thing efficiently for the evangelization of Africa, gives her an urgent claim upon its special efforts now.* By what fatality the one hundred and twenty, or one hundred and fifty millions of that darkened continent have been so long, and to such an extent, excluded from the sympathies and effective evangelical efforts of Christendom, is one of the most unaccountable facts in the his-

tory of Christian benevolence. The American Board of Commissioners for Foreign Missions have between five and six hundred missionaries and assistant missionaries amongst the heathen. Of this entire number but about twenty are located on the whole continent of Africa, and the date of their labors there is quite recent. There are *eighty-eight* missionaries and assistants in the Sandwich Islands, the whole population of which is but one hundred and twenty thousand—not one thousand to every *million* in Africa. It is true, the striking mortality amongst *white* missionaries in that country has imposed a necessity of hesitating to risk life on a large scale there. But the Providence of God for twenty-five years past has demonstrated that the civilized Christian *colored* man of this country *can* live and labor for God, and the souls of his pagan brethren, in his father land. And yet the Christian world has slept over the moral ruins, the maddening woes, and the mournful destinies of the immortal millions in Africa, wrapt in golden dreams respecting the great things being done for Greece, India, China, Persia, and the islands of the Southern Ocean. Now, may not "the time past suffice" to have wrought this folly and incurred this guilt of shutting up our tender mercies from the most oppressed, wronged, injured, outraged, helpless, and deplorable portion of the pagan world? Do not our delay and slumbers give a startling emphasis to the truth "that now it is high time to awake out of sleep"—to "cast off the works of darkness, and put on the armor of light"—to bear the banner of the cross, with its "seven stars," to benighted Africa—and to spring forward and reach forth *our* hands to hold up those which Ethiopia has already stretched out unto God?

V. and LASTLY.—*The encouragement to evangelical effort which the providence of God in planting and sustaining civilized and Christian colonies on the coast now affords, gives Africa a peculiar claim on the active benevolence of the Christian world.* It is admitted that till within a comparatively recent period, serious, if not insuperable obstacles were to be encountered in the prosecution of Christian missions in Africa. During the last four centuries numerous and repeated attempts have been made, both by Roman Catholic and Protestant missionaries, to establish themselves on the western coast, and to locate permanently there the institutions of Christianity. But all such attempts proved utterly abortive till the era of the establishment of civilized colonies. This is a matter of undoubted historical fact. That state of intense vice and sanguinary barbarism which, till the close of the last century, rendered it impossible to maintain trading factories on the shore, and that made it unsafe even to land a merchant ship there, would necessarily involve perils to life and property too formidable to be permanently encountered by any degree of missionary zeal and courage. The selfishness and dishonesty, the treachery and rapacity, the turbulent spirit and savage cruelty of the natives, involved as they constantly were in exterminating wars with each other, presented invincible and hopeless barriers to the progress of the Gospel of peace amongst them. It was not surprising, therefore, that, as late as the close of the last century, with the history of three or four hundred years of disaster and defeat to missions in Africa, Christendom should have paused in partial despondency over her gloomy and appalling condition! But since that time the providence of God has fringed the edge

of that dark cloud which then overhung her with some rays of golden light. The divine hand and counsel have been specially manifested in planting and sustaining civilized and Christian colonies along the western coast, with all their meliorating effects on the natives, and their protecting and fostering influence on Christian missions.

Colonization is undeniably preparing the way of the Lord in the wilderness of Africa. God would seem to be pointing to this enterprise, by all the recent facts in its history, as His *approved* method of reaching forth and rendering permanent an effective evangelical influence on that long and grossly neglected land. The change in the social, civil, and religious condition of those native tribes amongst whom colonies have been located is well nigh incredible. The following is a brief but truthful sketch of the colonies, and of what, under God, they have already effected for the best interests of the colored race in their own land. It is from the pen of a sober-minded, accurate, reliable author. He remarks as follows:

“Every such colony planted, still subsists; and wherever its jurisdiction extends, has banished piracy and the slave trade—extinguished domestic slavery—put an end to human sacrifices and cannibalism—established a constitutional civil government, trial by jury, and the reign of law—introduced the arts, usages, and comforts of civilized life, and imparted them to more or less of the natives—established schools, built houses of worship, gathered churches, sustained the preaching of the Gospel, protected missionaries, and seen native converts received to Christian communion. *Not a colony has been attempted without leading to all these results.*

“As witnesses, we show, in the

colonies of Cape Palmas, Liberia proper, Sierra Leone, and on the Gambia, more than one hundred missionaries and assistant missionaries, many of them of African descent, and some of them native Africans, now engaged in successful labors for the regeneration of Africa. We show, as the fruits of their labors, more than five thousand regular communicants in Christian churches, more than twelve thousand regular attendants on the preaching of the Gospel, and many tens of thousands of natives perfectly accessible to missionary labors. All this has been done since the settlement of Sierra Leone in 1787, and nearly all since the settlement of Liberia in 1822."

In the colonies of Liberia proper there are twenty-three Christian churches, numbering about sixteen or seventeen hundred communicants; of whom more than *five hundred* are *native* converts. From ten to fifteen thousand of the pagan tribes have thrown away the distinctive badges of their superstition, abandoned many of the usages of savage life and the practice of idolatry, adopted the civilized costume of the colonists, come voluntarily under the colonial laws, and conformed to the externals of civilization and Christianity, many of them attending public worship on the Sabbath in the colonial churches. Gov. Roberts, of Liberia, states that in a tour of more than two hundred miles into the interior of Africa, he found manifest traces of colonial influence extending through the entire distance; that there were individuals in every place where he stopped who could speak the English language; that the chiefs of the different tribes through which he passed evinced the utmost eagerness to have schools established amongst them, in which their children might be taught the knowledge of the arts

of civilization and the truths of the Christian religion, and that "the head men" offered to erect buildings and appropriate lands for the support of these institutions. It is well known, also, that the sons of chiefs, and of other distinguished natives, have been sent a distance of three or four hundred miles from the interior into the colony, to be educated. When they return into the deep shadows of their native forests, and the deeper moral gloom of their pagan homes, they carry with them the torch-lights of civilization and Christianity, to send some cheering rays athwart the surrounding and hitherto unbroken darkness. Thus the providence of God, by originating and giving success to the enterprise of colonization, is opening a new door of hope to despairing Africa, and furnishing new facilities and ample encouragement to enlarged and vigorous evangelic labors in her behalf. It may be added, too, that notwithstanding the intense vice and savage degradation of the natives on the coast, and the gloomy and base superstition and idolatry of those in the interior, yet there are three striking points of encouragement to missionary labor in Africa, not found in most other heathen countries.

First, then, they have no national religion, or religious establishment. Where this exists it opposes a formidable obstacle to the Gospel, however absurd may be the superstition so established; for the secular interests of the priesthood urge them to resist any change of the national religion, and they necessarily possess great influence with the people. The missionary must, under such circumstances, expect to encounter hate and persecution proportioned to the danger with which the religion he teaches threatens the priests.

Secondly. In Africa the kings and their official functionaries lose no

secular advantages by embracing Christianity. On the contrary, they are even raised by it in the estimation of their heathen countrymen. In many, and, perhaps, in nearly all other heathen countries, to embrace Christianity is to become obnoxious to priestly revenge, to popular hate and civil oppression.

“Thirdly. The Africans already look upon the white man as their superior, and hence desire to imitate him. The very ability to read and write gives dignity and importance to a colored man among them, and they express their admiration by calling him a white man. It would follow, of course, that they embrace every opportunity to place their children in the schools where it is proposed to teach them to read and write.”

Such are the encouragements to Christian effort for Africa which the providence of God, especially in establishing and sustaining civilized colonies there, now presents. With so well tested and practicable a method, and with such ample facilities for the spread of the Gospel as the scheme of colonization affords, and as the success already attending it demonstrates, why should not darkened Africa soon be made “all light in the Lord?” How can the Christian world answer it to God, or to their successors in the church, if they neglect longer to put forth the most vigorous and persevering efforts for Africa’s redemption through this medium of colonization, pointed out by the finger of God, and signaled and sanctioned by a success explicable only on the assumption of his divine and fostering interposition in its behalf? Shall the wretched inhabitants *continue* to sit in the region and shadow of death, and to sink from it annually by millions into “the blackness of darkness for ever,” when God, by his providence, is demonstrating that the

light of life may be radiated over the extent of Africa by civilized and Christian colonies on her coast?

These are questions in which you, my Christian friends, and the whole Christian community have a deep personal interest. They relate to serious matters involved in your present duty, as individuals, towards a large, injured, suffering, hitherto neglected portion of your heathen fellow men. God has opened a channel through which your beneficence can flow and overflow till it shall have reached the remotest wilderness in Africa, and made it to bud and blossom as the rose. Will you assist in keeping this channel open? and will you augment that stream which has already well nigh covered three hundred miles of once barren coast with plants, and flowers, and fruits of righteousness befitting the garden of God? This method of evangelical effort, feeling its way into the darkness of Africa, and retaining its foothold there through the colonies on her coast, is commended to the confidence of the Christian world now by *its own already realized results*. It is *the only practicable method* as yet discovered of furnishing the protection and facilities for that augmented number of laborers, and those extensive and permanent missionary enterprises and efforts, which will bear some just proportion to the moral exigencies of that vast continent. It is too late now to make it a question whether the success of modern missions in Africa has not been, under God, mainly suspended on the direct and indirect influence of these colonies. History has now recorded this as one of her sober, indisputable verities. The fact that colonization has a *secular* and *political* aspect is no objection to it as a medium through which to send the blessings of civilization and Christianity to Africa. Let it be remem-

bered that its secular and political relations bear with benign effect on the temporal interests and destinies of the colored people of this country, and contemplate their intellectual, social, and civil elevation in circumstances unimpeded by prejudice and privileged competition, and are intended to confer on them the advantages and immunities of a wise and well-ordered republican government. Indeed, these relations and bearings of colonization ought to commend it to all the Christian patriots of this great American republic, as the medium of blessing Africa with the Gospel.

The establishment of the Commonwealth of Liberia is the first attempt by the citizens of this country to plant in a foreign land the peculiar institutions of their own. This fact is fraught with thrilling interest to the enlightened American statesman, and is one of bright auguries to Africa and the African race. It would seem as though that which the scriptures notice as a truth in the

natural history of the parent eagle, is now metaphorically true of our national eagle—"She stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings." Ours has taken its *firstling*, and set him upon the heights of Cape Mesurado, to mount thence on his circling ascent towards the sun, and to shed from his wings the blessings of republican liberty on Africa. And why should not this prove, in addition to the urgent claims of Africa herself, a powerful incentive to every *American* Christian to make such a political community on the coast the medium through which to spread that glorious Gospel whose dove mounts on a loftier flight and on purer wings than eagles', bearing in its beak the olive-branch of proffered peace from Heaven to man, and diffusing, from every point along its upward, shining way, the light and infinite blessings of that "liberty wherewith Christ maketh free?"

Territory Purchased.

For the information of our friends who take a special interest in the purchase of territory, we publish the following deeds, which we received by the last arrival from Liberia:

[COPY.]

Purchase Deed of the half of Grand Colah or Culloch, made January 30th, 1847.

THIS INDENTURE, made this thirtieth day of January, in the year of our Lord one thousand eight hundred and forty-seven, between King William, Prince William, and Thomas Cooper, King and Chiefs of Grand Colah or Culloch of the one part; and J. J. Roberts, Governor of the Commonwealth of Liberia, and Agent

for the American Colonization Society, of the other part,

WITNESSETH: That we the aforesaid King and Chiefs, for and in consideration of the sum of two hundred and seventy-five dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby individually acknowledge, have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, one-half of that tract of country known as the territory of Grand Colah or Culloch, on the west coast

of Africa, and bounded as follows: Commencing at a large rock called Colah, the southern boundary line of the Little Colah territory, and running thence along the line of the sea coast in a southeasterly direction about three miles to a small country town situated on a hill or small mountain called "Weah;" thence into the interior about forty miles; thence leading around at a right angle and running in the direction of Little Colah until it strikes the southeast boundary of that territory; thence along said boundary line to the sea or place of commencement.

Said description of above boundary is intended to include all the territory known by the name of Grand Colah or Culloch. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals, and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King William, Prince William and Thomas Cooper, of the Grand Colah or Culloch territory, do covenant to and with the said J. J. Roberts, Governor and agent aforesaid, That at and until the ensealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King William, Prince William and Thomas Cooper, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set

our hands and affixed our seals the day and year first above written.

KING WILLIAM, ^{his} X
mark.

PRINCE WILLIAM, ^{his} X
mark.

THOMAS COOPER, ^{his} X
mark.

one of the Chiefs.

JAMES BROWN, }
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in the presence of

JAS. E. BROWN,
P. P. SANDFORD,
J. L. BROWN,
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

Purchase Deed of Poor or Pooah river, made February 4th, 1847.

THIS INDENTURE, made this fourth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King Softly Wy, King Kyboy, King's Mate Weah, T. West, J. Gray and Fan Taylor, King and Chiefs of Poor or Pooah river territory, of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia, and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the aforesaid King and Chiefs, for and in consideration of the sum of three hundred and twenty-one dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, all that tract of country known

as the territory of Poor or Pooah river, on the west coast of Africa and bounded as follows: Commencing at a small river called Parne—the southern boundary line of the river Cess territory—and running thence along the line of the sea coast in a southeasterly direction about four miles to Poor river; thence into the interior about thirty-five miles; thence leading around at a right angle, and running in the direction of river Cess until it strikes Parne river, the southeast boundary line of that territory; thence along said boundary line to the sea or place of commencement. Said description of above boundary is intended to include all the territory known by the name of Poor or Pooah river. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King Softly Wy, King Kyboy, King's Mate Weah, T. West, J. Gray and Fan Taylor, of the Poor or Pooah river territory, do covenant to and with the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the ensembling hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King Softly Wy, King Kyboy, King's Mate Weah, T. West, J. Gray and Fan Taylor, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King

and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING SOFTLY WY, ^{his} X
mark.

KING KYBOY, ^{his} X
mark.

King's Mate WEAH, ^{his} X
mark.

TOM WEST, ^{his} X
mark.

JOHN GRAY, ^{his} X
mark.

one of the Chiefs.

FAN TAYLOR, ^{his} X
mark.

one of the Chiefs.

JAMES BROWN, }
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,
P. P. SANDFORD,
J. L. BROWN,
HENRY CHASE.

A true copy:

J. N. LEWIS, *Col. Sec.*

Purchase Deed of Rock Cess or Cesters, made Feb. 5th, 1847.

THIS INDENTURE, made this fifth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King Pany, Jack Sarvey and Jack Snapper, King and Chiefs of Rock Cess or Cesters, of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the aforesaid King and Chiefs, for and in consideration of the sum of one hundred and eighty-five dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do

hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, all that tract of country known as the territory of Rock Cess or Cesters, on the west coast of Africa, and bounded as follows: Commencing at a small river called Poor or Jarne river—the southern boundary line of the Poor or Pooah river territory—and running thence along the line of the sea coast in a southeasterly direction about three and a half miles to Blone river; thence into the interior about forty miles; thence leading around at a right angle, and running in the direction of Poor or Pooah river territory until it strikes the southeast boundary of that territory; thence along the line of a purchase made by the American Colonization Society from the King and Chiefs of said territory, to the sea or place of commencement. Said description of above boundary is intended to include all the territory known by the name of Rock Cess or Cesters. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King Paney, Jack Sarvey and Jack Snapper, of the Rock Cess or Cesters territory, do covenant to and with the said J. J. Roberts, Governor and Agent aforesaid, That at and until the en-sealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King Paney, Jack Sarvey and Jack Snapper, King and Chiefs of the country

aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING PANEY, ^{his} mark. ✕

JACK SARVEY, ^{his} mark. ✕ Gov'r.

JACK SNAPPER, ^{his} mark. ✕
one of the Chiefs.

JAMES BROWN, }
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,
J. L. BROWN,
P. P. SANDFORD,
HENRY CHASE.

A true copy:

J. N. LEWIS, *Col. Sec.*

Purchase Deed of the northwest half of Sangwiwn, made February 8th, 1847.

THIS INDENTURE, made this eighth day of February, in the year of our Lord one thousand eight hundred and forty seven, between King Farley, John Bay, Jumah and Como, King and Chiefs of northwest half of Sangwiwn of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the aforesaid King and Chiefs, for and in consideration of the sum of two hundred and twenty-five dollars, to us in hand paid by James Brown and William J. Roberts, Commissioners

on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm, unto the said J. J. Roberts, in trust for the American Colonization Society, the northwest half of that tract of country known as the territory of Sangwiwn, on the west coast of Africa, and bounded as follows: Commencing at Blone river—the southern boundary line of the Rock Cess or Cesters territory—and running thence along the line of the sea coast in a southeasterly direction about three miles, to a country town called “Marwah,” of which Senier is headman; thence into the interior about forty-five miles; thence leading around at a right angle and running in the direction of Rock Cess or Cesters territory until it strikes the southeast boundary line of that territory; thence along the line of a purchase made by the American Colonization Society from the King and Chiefs of said territory to the sea or place of commencement. Said description of above boundary is intended to include all the northwest half of the territory known by the name of Sangwiwn. To have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts and his successors in office, in trust for the American Colonization Society. And we, the said King Farley, John Bay, Jumah and Como, of the Sangwiwn territory, do covenant to and with the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the ensealing hereof we had good right and lawful authority to sell and convey the aforesaid ter-

ritory in fee simple; and that we, the said King Farley, John Bay, Jumah and Como, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING FARLEY, ^{his} X
mark.

JOHN BAY, ^{his} X Governor.
mark.

JUMAH, ^{his} X one of the Chiefs.
mark.

COMO, ^{his} X one of the Chiefs.
mark.

JAMES BROWN, }
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,
P. P. SANDFORD,
J. L. BROWN,
HENRY CHASE.

A true copy :

J. N. LEWIS, *Col. Sec.*

Purchase Deed of the southeast half of Sangwiwn, made February 10th, 1847.

THIS INDENTURE, made this tenth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King Seah, Governor Parley, Pilley, By and Tom Peter, King and Chiefs of the southeast half of Sangwiwn, of the one part, and J. J. Roberts, Governor of the Commonwealth of Liberia and Agent for the American Colonization Society, of the other part,

WITNESSETH: That we, the afore-

said King and Chiefs, for and in consideration of the sum of two hundred and fifty dollars, to us in hand paid, by James Brown and William J. Roberts, Commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge—have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts, in trust for the American Colonization Society, all that tract of country known as the territory of Sangwiwn, on the west coast of Africa, and bounded as follows: Commencing at a country town called “Marwah,” of which one Senior is headman—the southern boundary line of the north west half of the Sangwiwn territory—and running thence along the sea coast in a southeasterly direction about three miles to Sangwiwn river; thence into the interior about forty miles; thence leading around at a right angle, and running in the direction of the northwest half of Sangwiwn territory until it strikes the southeast boundary line of that territory; thence along the line of a purchase made by the American Colonization Society from the king and Chiefs of that territory to the sea, or place of commencement. Said description of above boundary is intended to include all the southeast half of the territory known by the name of Sangwiwn, to have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances thereto belonging or appertaining, unto the said J. J. Roberts, and his successors in office, in trust for the American Colonization Society. And we, the said King Seah, Governor Parley, Pilley, By and Tom Peter, of the southeast half of Sangwiwn territory, do covenant to and with

the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the ensealing hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King Seah, Governor Parley, Pilley, By and Tom Peter, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING SEAH, ^{his} X
mark.

GOVERNOR PARLEY, ^{his} X
mark.

PILLEY, ^{his} X one of the Chiefs.
mark.

BY, ^{his} X Governor's Mate.
mark.

TOM ^{his} X PETER, King's Mate.
mark.

JAMES BROWN, }
W. J. ROBERTS, } Commiss'rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,
P. P. SANDFORD,
W. J. STOKES,
J. L. BROWN,
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

Purchase deed of Little Battoo, or Bottou, made February 16th, 1847.

THIS INDENTURE, made this sixteenth day of February, in the year of our Lord one thousand eight hundred and forty-seven, between King James, Tom Peter, Peter Doe; Fah, Kelah and Sal Lewis, king and chiefs

of Little Battoo, or Bottou, of the one part; and J. J. Roberts, Governor of the Commonwealth of Liberia, and Agent for the American Colonization Society, of the other part,

WITNESSETH, That we, the aforesaid King and Chiefs, for and in consideration of the sum of three hundred and sixty dollars, fifty cents, to us in hand paid, by James Brown and William J. Roberts, commissioners on the part of J. J. Roberts aforesaid—the receipt whereof we do hereby, individually, acknowledge, have bargained, granted, sold, aliened, enfeoffed and confirmed, and by these presents do bargain, grant, sell, alien, enfeoff and confirm unto the said J. J. Roberts in trust for the American Colonization Society, all that tract of country known as the territory of Little Battoo or Botton, on the west coast of Africa, and bounded as follows: Commencing at Tassoo river—the southern boundary line of the Tassoo or Baffoo Bay territory—and running thence along the line of the sea coast in a southeasterly direction about three miles to a large rock, near the edge of the sea, called “Blar-blar” opposite of which stands a large country town called “Middle Boutou,” or King Freeman’s town; thence into the interior about forty-five miles; thence leading around at a right angle and running in the direction of Tassoo or Baffoo Bay territory until it strikes the southeast boundary line of that territory; thence along the line of a purchase made by the American Colonization Society from the Kings and Chiefs of said country to the sea, or place of commencement. Said description of above boundary is intended to include all the territory known by the name of Little Battoo or Botton, to have and to hold all the territory aforesaid, together with the harbors, islands, lakes, woods, ways, water, water-courses, mines, minerals and appurtenances

thereto belonging or appertaining, unto the said J. J. Roberts, and his successors in office, in trust for the American Colonization Society. And we, the said King James, Tom Peter, Peter Doe, Fah, Kelah and Sal Lewis, of the Little Battoo or Bottou territory, do covenant to and with the said J. J. Roberts, Governor and Agent as aforesaid, that at and until the ensembling hereof we had good right and lawful authority to sell and convey the aforesaid territory in fee simple; and that we, the said King James, Tom Peter, Peter Doe, Fah, Kelah and Sal Lewis, King and Chiefs of the country aforesaid, for ourselves, our heirs and successors, will forever warrant and defend the said J. J. Roberts, Governor and Agent as aforesaid, and his successors in office, against any person or persons claiming any part or parcel of the above named territory.

In witness whereof we, the King and Chiefs aforesaid, have hereto set our hands and affixed our seals the day and year first above written.

KING JAMES, ^{his} X
mark.

TOM PETER, ^{his} X Governor.
mark.

PETER DOE, ^{his} X Gov’s Mate.
mark.

FAH, ^{his} X one of the Chiefs.
mark.

KELAH, ^{his} X one of the Chiefs.
mark.

SAM’L ^{his} X LEWIS, King’s Mate.
mark.

JAMES BROWN, }
W. J. ROBERTS, } Commiss’rs.

Signed, sealed and delivered in presence of

JAS. E. BROWN,
P. P. SANDFORD,
J. L. BROWN,
HENRY CHASE.

A true copy:

J. N. LEWIS, Col. Sec.

Death of the Rev. Caleb J. Tenney, D. D.

THIS excellent friend and promoter of our cause, died at his residence in Northampton, Mass., on the morning of Tuesday, Sept. 28. Many will feel the loss deeply; but few can fully apprehend its importance, nor can the few words which this occasion demands from us, fully explain it.

He was born at Hollis, N. H., in May, 1780; and was therefore in his 68th year at the time of his death. At the age of 16, his religious character became decidedly formed. He graduated at Dartmouth College, in the year 1801; ranking with the Rev. Dr. Merrill, of Middlebury, Vt., and the Hon. Daniel Webster, as one of the "first four." As there was then no Theological Seminary in the United States, he pursued his professional studies under several of the most eminent divines of New England; principally under the Rev. Drs. Burton, of Thetford, Vt., and Spring, of Newburyport, Mass. In 1804, he was ordained at Newport, R. I., as successor of the Rev. Saml. Hopkins, D. D., who had died the preceding year.

Those who have read Dr. Alexander's History of Colonization, are aware that he ascribes to Dr. Hopkins the honor of originating the movement out of which colonization has grown. He had once owned and sold a slave; but afterwards, adopting different views of slavery, he appropriated the proceeds of that

sale, and other funds derived from the sale of his Theological works and collected from other sources, to the education of colored youths who had been brought from Africa, and who were to return to their native land as missionaries of Christianity and civilization. This was several years before the declaration of American independence. Though many of his congregation were then engaged in the slave trade, he preached against it without reserve, and with good effect. His influence contributed, in no small degree, to the early abolition of slavery in New England. When he died, there were many colored people in his parish to whose interests he had been industriously attentive, and who naturally expected his successor to be their best friend and safest counsellor.— Thus situated, the new pastor necessarily acquired a most thorough knowledge of the character, condition, and wants, bodily, mental, and spiritual, of that interesting but unfortunate class of men.

About the year 1815, he was compelled, by the failure of his health, to resign his pastoral charge at Newport; but, in 1816, his health was so far restored, that he was able to accept the invitation of the First Church in Wethersfield, Ct., to be their pastor. In 1833, the impaired state of his health, and especially the failure of his voice, compelled him to cease preaching. Such, however,

was the attachment of his people, that they insisted on retaining him still as their pastor, and he continued in that office till 1840, when his regard for their interests impelled him to resign. He was dismissed, and removed first to Springfield, Mass., and in 1842, to Northampton.

During his residence in Connecticut, he had exerted an important influence on theological and ecclesiastical affairs, not only within that State, but also beyond its limits; and, on his removal, his friends there could not wholly relinquish his services. He had acted an important part in giving existence to the Theological Seminary at East Windsor, and his labors were still needed to procure its endowment.

While thus engaged, he accepted, in 1840, an agency for the American Colonization Society. Travelling and the complete occupation of his time, were found necessary for his health, which was slowly improving. The cause of colonization, he considered, was worthy of the best efforts of any mind. The public among whom he moved, were generally uninformed or misinformed in respect to its merits. He had many opportunities of imparting information and enlisting men in its favor. He thought it a duty, therefore, to be officially authorized to promote its interests. June 11, 1843, having finished his labors for the Seminary at East Windsor, he was appointed agent for the Massachusetts Colonization Society, and gave himself wholly to the work.

And he was admirably fitted for that work, by a combination of qualities which many would think incompatible with each other, and which in fact are seldom found, in any high degree, in the same person. He united great energy, industry, and perseverance, with uniform gentleness, kindness, and calmness, both of temper and manner; a generous, charitable, and unsuspecting spirit, with the quickest and most accurate insight into the character of those with whom he had to do; an uncommon tact in perceiving how this man and that might have managed, with an inbred uprightness of heart and purpose, which effectually precluded even the thought of taking an unfair advantage. Returning health gradually increased his power of addressing public assemblies, though his voice never became strong enough to be easily heard by a large audience. In these addresses, well selected facts were well arranged and clearly stated; and many who thought little, or thought ill, of colonization when he began, regretted, at the close, that bodily weakness prevented his pouring out such a torrent of eloquence as his noble theme deserved. But, neither in public or in private did he desire to overwhelm and bear down those whom he addressed. He took care to leave every man the conscious master of his own opinions, his own feelings, and his own purse. He treated with manifest respect every man's right to decide for himself, on his own responsibility, what his own benefactions

shall be. Whoever gave, was aware that his money had not been extorted from him, but he had given freely, and was ready to give again. Those who refused, felt that they had refused freely, on their own responsibility, and without provocation; and not unfrequently, regretted their refusal after he had gone, and resolved to correct the error at the next opportunity. The honest convictions of conscientious opponents, however erroneous, he always treated with sincere respect. The cavillings of mere partisans he treated, as few men could, with a courteous disregard. For the peace of the churches among which he labored, he was ever wisely solicitous, never making his way into one by the assistance of a party, and at the expense of a quarrel. On the contrary, his labors often helped to allay dissensions already existing, and restore peace where party spirit had prevailed.

Such a course was sure to make friends, both to himself and to the cause which he advocated; while no one could find in it any excuse for being an enemy. The impression more and more prevailed, that no one has any good reason for opposing colonization. When he commenced his labors, not six pulpits in the State were open, even for him—extensively known and highly esteemed as he was—to plead the cause of colonization. Before his death they were generally open. For two or three of the first years of his agency, no ecclesiastical body would hear an

argument on the subject. Before his death the most numerous and influential ecclesiastical body in the State had, with but one or two dissenting votes, passed resolutions in favor of our enterprise. Nor is the influence of his labors confined to Massachusetts. By thus quieting opposition in its very sources, he has contributed much to the peace which our friends now enjoy in other parts of the Union. The importance of his labors in this respect, few are prepared to understand.

Dr. Tenney's labors continued almost to the last hour of consciousness. On the Sabbath, September 19, he preached on colonization at North Amherst and Leverett. On Monday and Tuesday, he made some arrangements for the collection of funds in those places; rode to Ware village, procured a draft on Boston to balance his accounts with the society up to September 13, the date of his last monthly report; received a few donations; returned home with a high fever, and took his bed. On Thursday, the fever had subsided; but his strength was gone, and there was not vigor enough in his constitution to restore it. He lay apparently free from pain, much of the time in a sleep, from which he was not easily roused, often dreaming of his agency, till four o'clock on Tuesday morning, September 28, when, "without a sigh, he folded his hands, as if conscious of his condition, and breathed out his spirit in perfect peace."

The Board of managers of the Massachusetts's Colonization Society, at their next meeting, ordered the following minute to be entered on their records :

"WHEREAS it has pleased our Heavenly Father to take to himself the Rev. Caleb J. Tenney, D. D., who had been the able, faithful and successful agent of this society from the time of his appointment, June 11, 1843, to his death, September 28, 1847, therefore,

"Resolved, That we here record our high estimate of his intellectual

ability, his moral worth and his useful labors. In our judgment, whatever prosperity has attended the cause of colonization for a few years past, has been owing, in a great measure, to the truly Christian spirit and sound practical wisdom with which he has labored for its promotion, and to the weight of the testimony borne in its favor by such a man as he was known to be.

"Resolved, That the Secretary communicate this resolution to the bereaved family, as an assurance of sympathy in their affliction; and also cause the same to be published."

Illinois Conference of the Methodist Episcopal Church on Colonization.

THE following Report was adopted by the above body at their meeting in Chicago in August last. It speaks for itself, and will speak to others.

REPORT.

There is no other race of human beings on the face of the earth, whose condition appeals so strongly to our sympathies as men, to our sense of justice as Americans, and to our charity as Christians, as does the African race.

No matter where we find this unfortunate people, they are either the children of physical bondage, the subjects of political oppression, the victims of *caste* in society, or, they are enshrouded in intellectual darkness and suffering all the moral evils consequent upon such a political and social position as they occupy.

Whether we consider, then, the condition of the negro in his native country, or as we find him in other countries, he is an object of pity and commiseration. Especially is he so to us, as we find him in our country; and much as we feel for the negro slave of the South, we feel or ought to feel, still more for the

negro who has only a nominal freedom in the North.

Not only does the condition of the colored man excite our sympathies, but it appeals as strongly as the groans of the oppressed, and the squallidness of misery can, to our sense of justice. For, it is for us, as American citizens, that the negro has toiled as a slave; and it is in consequence of our prejudice against his color that his freedom is only nominal.—Millions of dollars are now in the pockets of the citizens of the United States, as the product of the colored man. Justice calls loudly upon us to obviate these difficulties, and to pay this debt.

But, perhaps the strongest plea that the condition of the colored man makes to us, is addressed to our charity as Christians. This plea falls like thunder upon our ears, as it rolls across the Atlantic from where Africa is calling with her one hundred and fifty millions of tongues for deliverance from the slaver and for salvation from the most bloody superstition and the most savage barbarism in the world. By the blood of her murdered thousands—by the broken

hearts of her millions of captive children—by the flames and the ashes of her ruined villages—by the terrible darkness that has covered her moral sky for ages—by all *these*, does she call upon us as Christians, to deliver her from the slaver and from the awful pangs of the second death.

How shall we be able to give a proper expression to our sympathy for the colored man? Where shall we find a platform upon which to assert and maintain his rights as a man? Through what channel can we send Africa the bread and water of life? The Colonization Society, and that alone, furnishes us with satisfactory answers to these questions. Its plans and its colonies have done, are doing and are destined to do more, we firmly believe, to make Africa and the African what God intended them to be, than any other agency whatever, having that object in view.

The plans of the Colonization Society contemplate—

1st. The instruction in literature and religion, of the colored people of this country, with the view of colonizing them.

2d. They propose to procure a domain for them where they may have a proper field for the performance of all the duties, and the enjoyment of all the privileges of freemen.

3d. They propose to furnish them, when it is necessary or desired, the means of transportation to and settlement upon that domain.

4th. They propose thus to furnish an asylum for such slaves as their masters wish to emancipate, where the object of their emancipation can be secured.

5th. And they propose, in the last place, by means of the Colonies of Liberia, to spread the blessing of Christianity and of Civilization throughout the continent of Africa.

So far as the colonies of the American colonization societies are

concerned, it is sufficient to say, that they have already erected what promises to be an imperishable monument to the wisdom of the founders of the enterprise, and are constantly furnishing new demonstrations of the practicability and the complete success of its plans.

Your committee would further report the following resolutions:

1. *Resolved*, That from the increasing interest which exists in the public mind in regard to the enterprise of African Colonization, the future is full of promise to the colored population of this country and of Africa; and *we* have new encouragement to labor for the promotion of the interests of the Colonization Society.

2. *Resolved*, That the members and preachers of this conference be, and hereby are, respectfully requested to co-operate with the agents of the American, and the Illinois Colonization Societies, that may from time to time visit their respective charges, in the prosecution of the work of their agency.

3. *Resolved*, That the members and preachers of this body be, and hereby are, requested to aid in the enterprise by preaching sermons upon the missionary bearings of African Colonization, and, when it is practicable to do so, by lifting collections in aid of the funds of the society, on or about the 4th of July.

4. *Resolved*, That we recommend to the congregations under our pastoral charge, the "Liberia Advocate," published at St. Louis, by Rev. R. S. Finley, and the "Colonizationist," published at Indianopolis, by B. T. Kavanaugh, as sources of information upon all subjects connected with the enterprise which they advocate.

5. *Resolved*, That we request the Bishop to re-appoint Brother B. T. Kavanaugh agent of the American Colonization Society.

[From the Colonizationist.]

Chicago Discussion.

THE long talked of discussion, to take place at Chicago, "came off" during our late visit to that city to attend the session of the Rock River conference, of which we are a member. Our conference commenced on the 11th of August and continued its session until the 21st., and closed on Saturday evening at a few minutes before 12 o'clock. It was protracted to this unusual length by an extraordinary amount of business.

Our discussion commenced on Monday evening the 23d ult., in the 1st Presbyterian Church, a large and commodious building, and continued for *ten days*, (sabbath excepted,) at night only—two hours each evening being devoted to speaking. Before we left home, we were informed that the Rev. Dr. Blanchard, formerly of Cincinnati, but now president of Knox College, Illinois, was to be our antagonist, having accepted the invitation to do so; but after arriving at the city, we were informed that he had declined, and that a Rev. Mr. St. Clair would meet us in debate. This is the gentleman with whom we were to have met last winter, when we made such a desperate effort to get to the field, and failed, and who made such a wonderful display of his courage when it was found that we should not be there.

The question discussed was the following: "Are the plans and measures of the American Colonization Society, and its auxiliaries, better calculated to remove slavery from this country and to elevate the colored race, than those of the American and Foreign Anti-Slavery Society and the Liberty Party?"

We had the affirmative and Mr. St. Clair the negative.—We had an organization of a board of moderators: Hon. J. Curtis, Mayor of the city,

chosen by the Colonizationists; Dr. Dyer, chosen by the Abolitionists; and a gentleman whose name we cannot now recollect acted as the member of the board. The house was generally filled with a very attentive auditory—sometimes crowded. The interest rather increased than otherwise to the close.

It does not become us to speak of the merits of the debate itself, as we were a party in it, nor could we be induced to do so; but of some of the circumstances we may speak without embarrassment.

1. The debate was solicited by the Abolitionists, by a committee of their body in a respectful way, which we did not feel at liberty to decline, although it was beyond the field of our labors.

2. It was in *Chicago*, a city declared by the Abolitionists to be "*thoroughly Abolitionized*;" and though we know this is not its character in full, yet it is true that when the debate commenced, such was the apathy and discouragement on the part of Colonizationists that we could not number *ten* men who would come out boldly and stand by us as friends. It is true that many stayed away who were at heart our friends, who said they could not, and would not give their countenance to the Abolitionists, so far as to even hear them discuss the subject, and blamed us for giving them so much importance as to discuss with them—which was certainly poor "aid and comfort" to us. But notwithstanding this great odds against us, single and alone we entered the contest on *their own ground and terms*, (for we were overruled in almost everything we claimed as a right, by the board of moderators,) and towards the close we found a host of friends among strangers, who

waved all ceremony and approached us in the streets and everywhere with the warmest greetings and most decided support—support not only in the full and favorable expression of their opinions and feelings, but unasked and unexpectedly, they put hand in pocket and launched out for our cause. This was true “aid and comfort” in the heart of a “*thoroughly* Abolitionized city” of sixteen thousand souls—where, with a few exceptions, we were even *forsaken of our friends*, and left to run the gauntlet alone!

At the close of the discussion, such was the interest created for our cause, that our friends determined to hold a public meeting on the following evening to express their sense of the high claims of the cause of African colonization, of the manner in which we had conducted the debate, and the effects produced by it on the minds of all unprejudiced persons who had attended it. Accordingly a notice was given on Wednesday evening for a public meeting at the Court House, on Thursday evening, at 7½ o'clock. Although we had no agency whatever in getting up this meeting, and was obliged to leave the city at 9 o'clock for Michigan city, by the packet, yet we determined to attend the meeting and witness some of its proceedings. We did so, and found the Court House full of active and zealous friends, filled with a degree of zeal and enthusiasm seldom witnessed in any meeting of the kind in any section of the country.

After calling Col. R. J. Hamilton to the Chair, and appointing Dr. L. D. Boone Secretary, Judge Brown, the author of the History of Illinois, introduced a series of resolutions expressive of the sense of the meeting in regard to the high claims of African colonization in all its bearings, as well as to the manner in

which we had sustained its claims in the late discussion, which were of the most chaste, elevated and expressive character we have ever read. Those which alluded to the service we had rendered the cause in the discussion just closed, were far more flattering, and awarded us more credit than we should be willing to claim—flattering, however, as they were, they were adopted unanimously, and with an outburst of the most approving manifestations.

In the whole, we may further remark, we came off well satisfied with the results of the debate, ourself, and had the best possible proof that our friends were as well if not better pleased.

We expected to have received a copy of a Chicago paper, containing the proceedings of the meeting alluded to above, in time for this paper. We left when it was yet in session, and had no opportunity to procure a copy otherwise; we hope yet, however, to receive one which will be published in our next.

We have thought proper to give the above notice of the debate, and meeting held afterwards, in this number, for the reason that (as we expected) the “*Western Citizen*,” the Abolition paper at Chicago, has given a very unfair, onesided, and ungenerous account of the whole matter, which will doubtless be copied by all the abolition papers in the country. The object of this is, therefore, to put our friends upon their guard, until we can procure an expression of those who attended the debate, and who will do us justice in the premises. From past experience we are taught to know that we may in vain hope to obtain a fair representation from an abolition organ. Our friends will therefore suspend judgment in regard to it, until they can hear from those disposed to speak fairly.

B. T. KAVANAUGH.

[From the Colonizationist.]

Facts.

It has been our object, in the main, since the establishment of our paper, to set forth and defend the great *principles* and *plans* of Colonization, as superior to all others, as a means of relieving the colored people of this country from their oppressed and unhappy condition—to remove the cause of strife between the North and South—to open up an easy and safe channel of emancipation to States and individuals in the South—to secure the Christianization and redemption of Africa—to place the whole African race upon a civil and national equality with the civilized world, and forever and effectually to suppress and destroy the slave trade from the coasts of Africa. These have been the subjects to which we have directed the attention of our readers in times past. It will be our object, more in future, (as in a number or two past,) to bring to their notice many *facts*, drawn from the experiments of the enterprise, which go farther to establish the practicability of the scheme, in the minds of practical men, than all the theories and arguments that we could produce.

A few of the essential and most prominent facts will be here enumerated, which will stand and speak for themselves, in despite of all the cavils and slanders that can be poured upon our institutions either by ultra slaveholders or abolitionists, who, strange as it may seem, have united in their efforts to destroy us.

1st. It is a *fact* that we have procured a large, fertile and healthy country upon the western coast of Africa for the *exclusive occupancy* and enjoyment of the *free people of color* who may choose to emigrate to it, with such as may join them in

Africa, where they may enjoy *all the rights* of man.

2. It is a *fact* that about five thousand have emigrated to that country and laid the foundation of a great nation, in the organization of a Republican Government of their own, based upon and supported by the virtue and intelligence of the people—their law-makers and rulers all colored men.

3. It is a *fact* that the colonies of Liberia have grown to maturity faster, in the acquisition of numbers, the maturity of a well regulated government, and in commerce, with every element of national independence and wealth, than any colony of our own continent, or that can be found in the history of the world.

4. It is a *fact* that the colored man, when freed from the oppression and discouragements which paralyze his energies in this country; and, properly stimulated to action by the rewards of virtue, and intelligence and the hope of future elevation and distinction, is not only capable of self-government, but is able to render all necessary aid in civilizing the heathen aborigines, by which he is surrounded.

5. It is a *fact*, well demonstrated, that if ever Africa is regenerated, it must be by the instrumentality of colored Ministers, Statesmen, Merchants, Farmers and Mechanics, as no others can as well endure the climate or avoid the just prejudices of the colored natives of Africa against the white man.

6. It is a cheering *fact*, that wherever our colonies have been established they have banished, effectually, that shameful traffic the slave trade, and that this policy is the first that has ever succeeded in its

entire suppression on any part of the western coast.

7. It is a singular *fact*, that upon the missionary map of the world, no part of the African continent is lighted up with the sign of Christianity, except at Sierra Leone, Liberia, and the Cape of Good Hope—all *Christian colonies*.

8. It is a matter of *fact*, that under the operation of this system, yet in its infancy, and so far regarded as an experiment, *several thousand slaves have been emancipated* in view of emigration, and the scheme is now presenting itself in great power, as a means of emancipation to thousands of slaveholders, and to States, as a suitable, peaceful, and safe means by which to give their slaves *freedom* in their true and proper sense.

9. It is a strange *fact that in no part of the globe* is the colored man found in the full enjoyment of human rights, *except in Liberia*.

10. It is a sad *fact*, that such is the state of society in this country, where the white man holds all power, in numbers, wealth and intelligence; where, from a natural repugnance to an amalgamation of the races, and consequent equal social relations, there is no hope that either legislation or public lectures—abuse, flattery or argument, will ever so change the public sentiment and feeling of our people, as to elevate the colored race to an equality with the whites—especially as the last century has made no perceptible change in that direction.

11. It is a proverbial *fact*, that “truth is mighty and will prevail,” and that all the intelligent colored people of this country require, to induce them to avail themselves of

the many and rich benefits of this scheme, is to be *fully convinced of these facts*, and then they will ask no favors of benevolent societies to aid them in embracing its offers, but will find means of their own to place themselves under the fullness of its blessings.

To make manifest these well demonstrated truths we rely upon various instrumentalities:

1st. We have published of late, and will continue to multiply them, many communications from the citizens of Liberia to their friends in this country, giving full descriptions of their health and condition, temporally and spiritually.

2. We are sending out a number of exploring agents from various parts of the United States, of colored men, who will visit all parts of Liberia, and after remaining about a year, they will return and report the *facts* and *figures* as found in the country to the colored people here.

3. The colored people of Liberia and this country have now a regular packet established to run from Baltimore and Norfolk to Liberia, by which visiting backward and forward is now going on, and the products of Liberia are brought to this country and sold: this we rely upon as a very efficient means of disseminating the truth on this subject.

A few years more of intercourse between this country and Africa, will give us general acquaintance with the advantages to be derived by a citizenship there to the colored man over one in this country. When this is done, our enterprise will laugh to scorn the feeble efforts made by its enemies to arrest it in its great career.

[From the Maryland Colonization Journal.]

OUR AUTUMNAL EXPEDITION.

IN order to enable the Liberia Packet to complete her three voyages per year, (which we promised she should do after the first,) we were obliged to anticipate our usual time of despatching our fall expedition by two months. From this cause, in addition to those usually operating, we had reason to expect but few emigrants, and up to the week previous to the sailing of the Packet, we had scarce a dozen applicants. The number, however, continued rapidly to increase, and we were enabled at

last to muster forty-one, besides several returning colonists. Of this number, over twenty were from the city of Baltimore, quite a new feature in the character of our emigration. The American Colonization Society, also, sent out forty, making over eighty in all. The character and general appearance of the emigrants were decidedly better than that of any expedition since the La Fayette, in 1833, and we cannot doubt, but they will exert a very important influence upon the colony.

AN AFRICAN REPOSITORY STOPPED.

WE often receive some very curious letters from the "friends of the colored man." Sometimes the subject of colonization is argued out to us, and decided to be worthless in the extreme. Sometimes our correspondents pray forgiveness for not having spoken sooner, lest their reading our paper should be construed into an approval of its contents. Sometimes they most devoutly pray that we may be forgiven, for wasting our time and energy in prosecuting colonization. We have occasionally published specimens.— We publish now the following letter, lately received, as such. The writer seems unwilling to receive the Repository "without compensation," but he does not specify *what compensation he would take*, and we are not sufficiently well acquainted with the circle of his acquaintances, and the measure of his influence there, to say whether it would be policy to pay him any thing for reading the Repository, and we have therefore stopped sending it to him.

BLOOMINGTON,
McLean Co., Ill.,
Sept. 23, 1847.

DEAR SIR: I have been receiving, though very irregularly, a copy of the African Repository, for more than a year past. Why it was sent, or by whom, I know not; neither have I ever ascertained, any further than the report which came to me, not very indirect, that the Colonization Society of Illinois had agreed to furnish every minister in the State with a copy for one year. That time has past, and I do not feel able to pay for the publication and take those which I deem of more importance to me. And I feel unwilling to continue longer to receive it without compensation. Therefore you will please send no more. Accept my thanks for those kindly sent me, and may the God of all grace and *wisdom* show this nation her glaring injustice in robbing the poor slave, and the utter fallacy of the argument, that the American Colonization Society can ever remove the withering curse of slavery, in *fact* or *spirit*, from our land.

Yours truly,

LEVI SPENCER.

Rev. WM. McLAIN.

[From the Christian Magazine of the South, Columbia, S. C.]

The Religious Instruction of the Colored People.

THE efforts which are now making to ameliorate the spiritual condition of this people, constitute one of the pleasing signs of the times. The Churches generally begin to feel that something *ought* to be done, and that something *can* be done. They now see that their former apathy, in relation to the black population in this country, stood in striking contrast with their zeal on the subject of Foreign Missions, and that their conduct in these two particulars was very inconsistent. We have often thought of the inconsistency of those Christians who seek the salvation of the distant heathen by their prayers and generous contributions, while apparently they never think it is their duty to do anything for the spiritual improvement of a part of their households. How will we reconcile the conduct of those who pay no attention at all to their servants, while they are praying for the conversion of the heathen, and are contributing annually to the support of Missionaries in distant Pagan countries? By what process do they bring their minds to sympathize with the miserable and degraded of their own species on the other side of the globe, while they contemplate the condition of a people among themselves with indifference—without a heart to feel for them, without a tongue to vindicate their cause, and without a hand to extend to their help? We trust the day is not far distant when the Church will stand up to her duty on that subject, when she will cease to falter and hesitate as she has done—when she will step forward to the task of christianizing this people, with all the promptitude and fearlessness which it becomes

her to do. But without the co-operation of Christian masters, the progress of this work will be necessarily slow. If they would hold themselves responsible to impart religious instruction to their households, and would enter with zeal in the work of training them in the fear of God, the blessed results would be felt by many and beseen by all.

In addition to private instruction at home, they should have access to the preaching of the gospel. But according to the present mode of building churches, that privilege can be enjoyed only to a limited extent. A gallery of contracted dimensions, perched far up towards the roof of the building, has been deemed sufficiently capacious for this class of hearers. If room has been found where some forty or fifty may obtain seats out of hundreds in the vicinity of the place who ought to be there—enough for their accommodation is supposed to be done. We must either erect houses of worship exclusively for the blacks and provide ministers for them, or we must tear down our little galleries and build greater, or in some way enlarge the building so as to admit of a more numerous colored assembly. With all their indifference to the gospel, we would venture to predict that hundreds of this people would be preached to, where there are now but tens, if our churches were constructed in reference to their accommodation on a more liberal scale. Instead of reserving for them a few seats in the corner of the house, or in a dark gallery, let the building assume such dimensions as will afford them ample room on all occasions.

Letter Writing in Washington City.

WE lately noticed, in a letter written from this city by the correspondent of a Boston paper, a paragraph which illustrates the *great accuracy* of many of the statements made by the above class of "Literary Men." It will be news to many of the citizens of this city, to find that the Colonization Office is near to the burnt Theatre! It will also be amusing to them to know that they are so "savage a brood," that it was an act of great boldness, a very "bearding of the lion in his den," for the Coloni-

zation Society to *hang out a sign!*— The following paragraph contains all this important information :

'The walls of the Theatre, burnt out about a year or eighteen months since, catch the eye of the visitor, and their neglected state witnesses to the want of theatrical interest, or of funds for its repair and occupancy. Not far from this the Colonization Society have an office, and have dared to hang out their sign; this was a pleasing sight, although it appeared something like "bearding the lion in his den."

Notice of the Liberia Packet in an English Paper.

WE have often had occasion to speak in no favorable terms of the policy of the British Government in transporting native Africans to the West Indies to cultivate their lands. We find a reference to the same subject in "The Colonial Intelligencer, or Aborigines' Friend," for April last, published in London, and also a favorable comparison of the policy of the American Colonization Society's efforts for the good of Africa. We would call attention to the last sentence, particularly, of the following paragraph :

EMIGRATION FROM THE COAST OF AFRICA TO THE WEST INDIES.

The Aborigines' Protection Society, in their Address to Lord Grey, deprecated the encouragement which Government proposed to offer to the emigration of African laborers to the

West Indies. They were apprehensive that such a course would be in itself a modification of the slave trade, and that it would facilitate and sanction the perpetuation of the old traffic by other countries, who will be led to doubt either the policy or the sincerity of the efforts which England has so long been making for its suppression. We have now to express our deep regret that Government has resolved to employ a steamer, bearing the ominous name of the "*Scourge*," in making an experiment of the emigration project upon the Kroo coast. Whilst England is taking this pernicious step, the African Colonization Society of America has just launched a first-rate vessel of its own, for the purpose of conveying well-selected voluntary emigrants, colored persons possessed of more or less education, to the State of Liberia, which is peaceably extending its limits, and appears to be on the point of assuming its independence.

Massachusetts Colonization Society.

IN consequence of the lamented death of our agent, the Rev. Dr. Tenney, and the impossibility of appointing a successor immediately; and as the treasury of the Parent Society has already been overdrawn, to meet the expense of colonizing emancipated slaves by the last expedition; and as there is reason to expect that heavy demands will soon be made upon it for similar purposes; our friends in all parts of the State are requested to come spontaneously to

our aid. Those who can, are invited to collect funds for us where they reside, either by public contribution or private solicitation; and all are invited to remit such donations as they are prepared to make, directly to the subscriber.

In behalf of the Board of Managers,

JOSEPH TRACY,

Secretary and Treasurer.

COLONIZATION OFFICE,

Boston, Oct. 14, 1847.

Receipts of the American Colonization Society,

From the 20th of September, to the 20th of October, 1847.

MAINE.			
Bangor—From G. W. Pickering.	8 50		
VERMONT.			
Hartford—From Dea. Sam'l Tracy, on account of collections in Vermont.....	20 00		
MASSACHUSETTS.			
Boston—From Mass. Col. Society, contributed by A. & E. Clarke, Needham.....	2 00		
NEW YORK.			
New York City—From the N. Y. State Col. Society, by Moses Allen, Tr.....	1,000 00		
PENNSYLVANIA.			
Philadelphia—Donation from the Pennsylvania Col. Soc. by Paul T. Jones, Esq., Treasurer....	500 00		
VIRGINIA.			
By Rev. Thos. C. Benning:			
Petersburg—From A. G. McIlvaine, Esq., to constitute him a life member of the A. C. Soc. \$30, from D'Arcy Paul, Esq., to constitute him a life member of the Am. Col. Soc. \$30, Rev. John Leyburn, \$5, Rev. S. Taylor, \$3, Mr. Nash, J. Branch, Wm. Lea, Messrs. Muir & Bott, Mr. Brownley, each \$5, Rob't. F. Jackson, \$3 50, Mrs. Lynch, \$3, J. N. Prichard, J. H. Atkinson, each \$2 50, W. H. Tap-			
py, J. A. Pace, F. Major, each \$1, B. P. Harrison, \$3, Mr. Peebles, \$2, C. Corling, L. Mabury, Mr. Spottswood, each \$1, Mr. Lumsden, \$2, Mrs. Jordan, 50 cts., sundry small sums, at night of address, at Washington street Church, \$2 31.....		120 31	
Lynchburgh—Mr. McCorkle, A. Tompkins, Richard G. Morris, each \$10, John Wells, \$5, Mr. Rucker, Mr. Statham, Mr. Schoofield, J. F. Paine, each \$1, cash from several persons, \$1 75.....		40 75	
Orange C. H.—Collection in St. Thomas Church, on the 4th July, by Rev. J. Earnest.....		10 40	
Wheeling—Contribution by the congregation of the Forks of Wheeling by Rev. Jas. Hervey,		20 00	
Everettsville—From Rev. Samuel W. Wans.....		5 00	
Leesburg—Collection in St. James Church, by Rev. Geo. Adie....		33 64	
Alexandria—From a member of St. Paul's congregation, through Messrs. Bell & Entwisle.....		1 00	
		231 10	
KENTUCKY.			
By Rev. A. M. Cowan:			
Fayette Co.—Col. Wm. Rodes, H.			

T. Duncan, J. Prather, each \$20, John Gorton, Isaac Shelby, Ed- mond Bullock, each \$20, Dr. S. Letcher, Dr. D. Bell, Waller Bullock, D. C. Overton, Thom- as Doland, Mrs. P. Carr, each \$5, Dr. A. Patterson, \$1.....	121 00
<i>Boyle Co.</i> —T. S. Hopkins, to con- stitute himself a life member of the American Colonization Soci- ety, \$30, D. A. Russell, Jno. G. Talbot, M. G. Youce, Dr. Wm. Craig, each \$20, C. Gore, A. J. Caldwell, C. H. Roches- ter, N. Winn, Charles Caldwell, Dr. P. B. Mason, Dr. J. Todd, J. L. Crawford, Miss Elizabeth Cowan, each \$10, E. B. Ows- ly, Thomas Barbee, A. Sneed, J. T. Boyle, S. H. Stevenson, Abraham Irvine, A. Myer, Mrs. Tabitha Cook, each \$5, Mrs. T. Mitchell, \$2, E. Yeizer, \$1....	243 00
<i>Green Co.</i> —Isaac Tate, John Bai- rrett, each \$5, Rev. S. Robertson, Dr. T. Q. Walker, each \$3, Jas. Mayre, R. S. Tate, each \$2, G. C. Hubbard, James Caldwell, each \$1.....	22 00
<i>Warren Co.</i> —Rev. S. Y. Garrison, Jonathan Hobson, each \$10, Thos. Quigly, J. H. Graham, each \$5, J. K. McGoodwin, Rev. J. M. Pendleton, G. M. Howorth, Dr. T. A. Atcheson, each \$2, Jno. Burnham, H. C. Atcheson, John Maxcy, C. D. Donaldson, S. Stubbins, J. Moore, F. Vaughn, H. T. Smith, C. D. Morehead, S. A. Atche- son, each \$1, cash 35 cts.....	48 35
<i>Paducah</i> —Part of a legacy left the Society by the late Ewd. Curd, Esq., by J. B. Husbands, Esq..	200 00
	<hr/>
	634 35
OHIO.	
<i>Adam's Mills</i> —From Mrs. Anna M. Stillwell, by John Stillwell, Esq.....	3 40
<i>Putnam</i> —From Putnam & Zanes- ville Col. Soc., the amount of collections on the 4th of July, by H. Safford, Esq., Secretary and Treasurer.....	120 00
<i>Dresden</i> —From Mrs. Mary Smith, by H. Safford, Esq.....	5 00
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	128 50
Total Contributions	\$2,524 45

FOR REPOSITORY.

MAINE.— <i>Bangor</i> —Geo. W. Pick- ering, for 1847.....	1 50
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VERMONT.— <i>Burlington</i> —Rev. J. J. Abbott.....	2 00
By Rev. C. J. Tenny, D. D.	
MASSACHUSETTS.— <i>Southbridge</i> — John Fortune, to Oct. '47, \$150. <i>Webster</i> —J. J. Robinson, Dr. John W. Tenny, R. O. Storrs, each to June '48, \$150. <i>Auburn</i> — Nathaniel Stone, to Jan. '48, \$150. <i>West Millbury</i> —Sin- neon Waters, to May, 1848, \$2, A. Wood, to May, 1847, \$2. <i>Millbury</i> —Miss Hannah Good- ale, on account, \$1. <i>Wilkin- sonville</i> —John W. Camble, to Jan. 1848, \$150. <i>Mendon</i> — Rev. A. H. Reed, to Oct. 1848, \$150. <i>Rockville</i> —Deacon T. Walker, to Sept. 1847, \$1. <i>Medfield</i> —Daniel Adams, to Jan. 1848, \$150. <i>Ashland</i> — Dr. J. C. Harris, to Jan. 1848, \$150. <i>Berlin</i> —Rev. Henry Adams, to Sept. 1848, \$150. <i>Upton</i> —Maj. Eli Warren, to Jan. 1848, \$150. <i>Wendell</i> — Hon. Joshua Green, to Oct. 1847, \$6.....	28 50
NEW YORK.—By Capt. Geo. Bar- ker:— <i>New York City</i> —J. W. Domiuck, C. S. Woodhull, Joseph Sampson, each to July, 1848, \$2, Alex. Megary, to Aug. 1848, \$2, Mrs. L. Kushforth, to July, 1848, \$2, J. C. Meeker, B. F. Butler, Cornelius Chad- dle, Gen. H. Fleming, each to Aug. 1848, \$2. Dr. Gilbert Smith, \$2, Anson G. Phelps, to Aug. 1848, \$2, R. H. McCurdy, to April, 1848, \$2, J. A. Ro- bertson, Mrs. S. E. Austin, each to Aug. 1848, \$2, A. B. Belknap, to March, 1848, \$2, D. H. Nevins, to July, 1848, \$2, J. H. Townsend, Rev. J. M. McCauly, each to Aug. 1848, \$2, from sundry persons in New York City, \$33. <i>Utica</i> —Wm. Tracy, esq., to Jan. 1848, \$8.....	77 00
SOUTH CAROLINA.— <i>Charleston</i> — From Silas Howe, for Reposi- tory.....	2 00
OHIO.— <i>Adam's Mills</i> —Mrs. Anna M. Stillwell, by John Stillwell, esq.....	1 50
ILLINOIS.— <i>Galena</i> —Dr. Horatio Newhall, to Nov. 1847.....	3 00
	<hr/>
Total Repository.....	115 50
Total Contributions.....	2,524 45
Aggregate Amount.....	<hr/> <hr/> \$2,639 95



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